

## FEATHER VOL 14 A MAGAZINE DEVOTED TO POULTRY AND PIGEONS OCTOBER

Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy troth-pledge's ending nor the last of our delight! Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight,.73. Mohammed el Amin and Jafer ben el Hadi dclvii. c. Hammad the Bedouin's Story cxliv. When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that. e. The Barber's Story cxlix. End of vol. II. El Abbas looked at them and saw the ensigns displayed and the standards loosed and heard the drums beating; so he bade his servant saddle him a charger and look to the girths and bring him his harness of war. Quoth Aamir, "And indeed I saw El Abbas his eyes flash and the hair of his hands stood on end, for that indeed horsemanship (69) abode [rooted in his heart]." So he mounted his charger, whilst Aamir also bestrode a war-horse, and they went forth with the troops and fared on two days. On the third day, after the hour of the mid-afternoon prayer, they came in sight of the enemy and the two armies met and the ranks joined battle. The strife raged amain and sore was the smiting, whilst the dust rose in clouds and hung vaulted [over them], so that all eyes were blinded; and they ceased not from the battle till the night overtook them, when the two hosts drew off from the mellay and passed the night, perplexed concerning themselves [and the issue of their affair]. Then they betook themselves to two boys affected to the [special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.' Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Abou Temam hath marred our affairs for us, and if his case abide on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back, as he were asleep, one of you say to his fellow, "Verily, the king hath taken Abou Temam into his especial favour and hath advanced him to high rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his transgression?" And the first make answer, "He outrageth the king's honour and saith, 'The King of Turkestan was used, whenas one went to him to seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she loved me.'" Then let his fellow say, "Knowest thou this for truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Abou Temam comes to her and is private with her." And the boys answered, 'We will say this.' 23. Er Reshid and the Woman of the Barmecides cccxxxiv. Then she came down from the tree and rent her clothes and said, 'O villain, if these be thy dealings with me before my eyes, how dost thou when thou art absent from me?' Quoth he, 'What aileth thee?' and she said, 'I saw thee swive the woman before my very eyes.' 'Not so, by Allah!' cried he. 'But hold thy peace till I go up and see.' So he climbed the tree and no sooner did he begin to do so than up came the lover [from his hiding-place] and taking the woman by the legs, [fell to swiving her]. When the husband came to the top of the tree, he looked and beheld a man swiving his wife. So he said, 'O strumpet, what doings are these?' And he made haste to come down from the tree to the ground; [but meanwhile the lover had returned to his hiding-place] and his wife said to him, 'What sawest thou?' 'I saw a man swive thee,' answered he; and she said, 'Thou liest; thou sawest nought and sayst this but of conjecture.' "Forget him," quoth my censurers, "forget him; what is he?" iii. 42. Still by your ruined camp a dweller I abide, ii. 209. The company marvelled at the goodness of his story and it pleased El Melik ez Zahir; and the prefect said, 'By Allah, this story is extraordinary!' Then came forward the sixth officer and said to the company, 'Hear my story and that which befell me, to wit, that which befell such an one the assessor, for it is rarer than this and stranger. They have shut out thy person from my sight; They cannot shut thy memory from my spright. "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied. All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe broidered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses: Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque. So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest.

[However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not].63. Haroun er Reshid and the Two Girls dcli. When the king had departed on his journey, the vizier said in himself, 'Needs must I look upon this damsel whom the king loveth with all this love.' So he hid himself in a place, that he might look upon her, and saw her overpassing description; wherefore he was confounded at her and his wit was dazed and love got the mastery of him, so that he said to her, saying, 'Have pity on me, for indeed I perish for the love of thee.' She sent back to him, saying, 'O vizier, thou art in the place of trust and confidence, so do not thou betray thy trust, but make thine inward like unto thine outward (113) and occupy thyself with thy wife and that which is lawful to thee. As for this, it is lust and [women are all of] one taste. (114) And if thou wilt not be forbidden from this talk, I will make thee a byword and a reproach among the folk.' When the vizier heard her answer, he knew that she was chaste of soul and body; wherefore he repented with the utmost of repentance and feared for himself from the king and said, 'Needs must I contrive a device wherewithal I may destroy her; else shall I be disgraced with the king.' When she had made an end of her song, Sherareh was moved to exceeding delight and drinking off her cup, said to her, 'Well done, O gift of hearts!' Then she ordered her an hundred dresses of brocade and an hundred thousand dinars and passed the cup to Queen Wekhimeh. Now she had in her hand somewhat of blood-red anemone; so she took the cup from her sister and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' Quoth she, 'I hear and obey,' and improvised the following verses: When Belekhsa had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses: To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten..?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..? ? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress..At this I trembled and replied, 'By the Most Great God, O my lord, I have taken a loathing to travel, and whenas any maketh mention to me of travel by sea or otherwise, I am like to swoon for affright, by reason of that which hath befallen me and what I have suffered of hardships and perils. Indeed, I have no jot of inclination left for this, and I have sworn never again to leave Baghdad.' And I related to him all that had befallen me, first and last; whereat he marvelled exceedingly and said, 'By the Most Great God, O Sindbad, never was heard from time immemorial of one whom there betided that which hath betided thee and well may it behove thee never again to mention travel! But for my sake go thou this once and carry my letter to the King of Serendib and return in haste, if it be the will of God the Most High, so we may not remain indebted to the king for favour and courtesy.' And I answered him with 'Hearkening and obedience,' for that I dared not gainsay his commandment.? ? ? ? ? And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate..Ill Effects of Precipitation, Of the, i. 98..Presently, she heard a blowing behind her; so she turned and behold, a head without a body and with eyes slit endlong; it was of the bigness of an elephant's head and bigger and had a mouth as it were an oven and projecting tusks, as they were grappels, and hair that trailed upon the earth. So Tuhfeh said, 'I take refuge with God from Satan the Stoned!' and recited the Two Amulets; (217) what while the head drew near her and said to her, 'Peace be upon thee, O princess of Jinn and men and unique pearl of her age and her time! May God still continue thee on life, for all the lapsing of the days, and reunite thee with thy lord the Imam!' (218) 'And upon thee be peace,' answered she, 'O thou whose like I have not seen among the Jinn!' Quoth the head, 'We are a people who avail not to change their favours and we are called ghouls. The folk summon us to their presence, but we may not present ourselves before them [without leave]. As for me, I have gotten leave of the Sheikh Aboutawaif to present myself before thee and I desire of thy favour that thou sing me a song, so I may go to thy palace and question its hauntings (219) concerning the plight of thy lord after thee and return to thee; and know, O Tuhfet es Sudour, that between thee and thy lord is a distance of fifty years' journey to the diligent traveller.' 'Indeed,' rejoined Tuhfeh, 'thou grievest me [for him] between whom and me is fifty years' journey. And the head said to her, 'Be of good heart and cheerful eye, for the kings of the Jinn will restore thee to him in less than the twinkling of an eye.' Quoth she, 'I will sing thee an hundred songs, so thou wilt bring me news of my lord and that which hath befallen him after me.' And the head answered, saying, 'Do thou favour me and sing me a song, so I may go to thy lord and bring thee news of him, for that I desire, before I go, to hear thy voice, so haply my thirst (220) may be quenched.' So she took the lute and tuning it, sang the following verses:..? ? ? ? ? Whenas the couriers came with news of thee, how fair Thou wast and sweet and how thy visage shone with light,.As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea,

and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Harkening and obedience," answered Shehrzad. "It hath been told me, O king, that a man once related to a company and spoke as follows: . . . Now God forbid thou shouldst attain thy wishes! What care I if thou have looked on me a look that caused thee languishment? . . . STORY OF THE OLD SHARPER. . . b. The Second Voyage of Sindbad the Sailor. . . p. The Foxes and the Wolf dccccxi. JAAFER BEN YEHYA AND ABDULMEILIK BEN SALIH THE ABBASIDE. (144). . . O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away! Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Harkening and obedience,' answered she and improvised and sang the following verses: . . . ? g. King Bihkerd ccclxiv. Accordingly the nurse returned to El Abbas, without letter or answer; and when she came in to him, he saw that she was troubled and noted the marks of chagrin on her face; so he said to her, "What is this plight?" Quoth she, "I cannot set out to thee that which Mariyeh said; for indeed she charged me return to thee without letter or answer." "O nurse of kings," rejoined El Abbas, "I would have thee carry her this letter and return not to her without it." Then he took inkhorn and paper and wrote the following verses: He gave not over going and the journey was pleasant to him, till they came to a goodly land, abounding in birds and wild beasts, whereupon El Abbas started a gazelle and shot it with an arrow. Then he dismounted and cutting its throat, said to his servant, "Alight thou and skin it and carry it to the water." Aamir answered him [with "Harkening and obedience"] and going down to the water, kindled a fire and roasted the gazelle's flesh. Then they ate their fill and drank of the water, after which they mounted again and fared on diligently, and Aamir still unknowing whither El Abbas was minded to go. So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El Abbas looked at him and made answer with the following verses: When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Harkening and obedience," answered he. "Know, O king, that. . . I'll lay Upon their threshold's dust my cheeks and to my soul, Malice, Of Envy and, i. 125. They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river." . . . Whenas thou passest by the dwellings of my love, Greet him for me with peace, a greeting debonair, .152. Ardeshir and Heyat en Nufous dccxu. . . b. The Second Calender's Story xlii. 83. Adi ben Zeid and the Princess Hind dclxviii. Meanwhile, El Abbas betook himself to his father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he swooned away, and when he recovered from his swoon, he improvised and recited the following verses: Ninth Officer's Story, The, ii. 167. . . So the affair was concluded and we drew up the contract of marriage and I made the bride-feast; but on the wedding-night I beheld a thing (214) than which never made God the Most High aught more loathly. Methought her people had contrived this by way of sport; so I laughed and looked for my mistress, whom I had seen [at the lattice], to make her appearance; but saw her not. When the affair was prolonged and I found none but her, I was like to go mad for vexation and fell to beseeching my Lord and humbling myself in supplication to Him that He would deliver me from her. When I arose in the morning, there came the chamber-woman and said to me, "Hast thou occasion for the bath?" "No," answered I; and she said, "Art thou for breakfast?" But I replied, "No;" and on this wise I abode three days, tasting neither meat nor drink. . . On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king

and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will.' Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness.' Presently, the king arose from the wine-chamber and taking his wife by the hand, repaired with her to the chamber in which he slept. He opened the door and entering, saw the youth lying on the bed, whereupon he turned to his wife and said to her, "What doth this youth here? This fellow cometh not hither but on thine account." Quoth she, "I have no knowledge of him." With this, the youth awoke and seeing the king, sprang up and prostrated himself before him, and Azadbekht said to him, "O vile of origin, (102) O lack-loyalty, what hath prompted thee to outrage my dwelling?" And he bade imprison him in one place and the woman in another. Cook, The Lackpenny and the, i. 9..94. The King and the Virtuous Wife ccciv. So, on the morrow, she made her ready and donning the costliest of apparel, adorned herself with the most magnificent of ornaments and the highest of price and stained her hands with henna. Then she let down her tresses upon her shoulders and went forth, walking along with coquettish swimming gait and amorous grace, followed by her slave-girls, till she came to the young merchant's shop and sitting down thereat, under colour of seeking stuffs, saluted him and demanded of him somewhat of merchandise. So he brought out to her various kinds of stuffs and she took them and turned them over, talking with him the while. Then said she to him, "Look at the goodness of my shape and my symmetry. Seest thou in me any default?" And he answered, "No, O my lady." "Is it lawful," continued she, "in any one that he should slander me and say that I am humpbacked?" As for King El Aziz, he lived after this seven years and was admitted to the mercy of God the Most High; whereupon his son El Abbas carried him forth to burial on such wise as beseemeth unto kings and let make recitations and readings of the Koran, in whole or in part, over his tomb. He kept up the mourning for his father a full-told month, at the end of which time he sat down on the throne of the kingship and judged and did justice and distributed silver and gold. Moreover, he loosed all who were in the prisons and abolished grievances and customs dues and did the oppressed justice of the oppressor; wherefore the people prayed for him and loved him and invoked on him endurance of glory and kingship and length of continuance [on life] and eternity of prosperity and happiness. Moreover, the troops submitted to him and the hosts from all parts of the kingdom, and there came to him presents from all the lands. The kings obeyed him and many were his troops and his grandees, and his subjects lived with him the most easeful and prosperous of lives. Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a sound of low moaning from the bottom of the pit so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon..? ? ? ? ? o. The Man who was lavish of his House and his Victual to one whom he knew not dccciv. ? ? ? ? ? And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eyne!" 95. Abdurrehman the Moor's Story of the Roc ccciv. When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn\* and paper and pen of brass, wrote the following verses: The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid. Then he folded the letter and sealing it, delivered it to the damsel, who took it and carried it to her mistress. When the princess read the letter and apprehended its contents, she said, "Meseemeth he recallesh to me that which I did aforetime." Then she called for inkhorn and paper and wrote the following verses: Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she

said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses: . . . . . h. The Drop of Honey dlxxxii. . . . . By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain! Your water I'll leave without drinking, for there, i. 210. When Ibrahim heard this, he let fetch the thieves and said to them, 'Tell me truly, which of you shot the arrow that wounded me.' Quoth they, 'It was this youth that is with us.' Whereupon the king fell to looking upon him and said to him, 'O youth, acquaint me with thy case and tell me who was thy father and thou shalt have assurance from God.' 'O my lord,' answered the youth, 'I know no father; as for me, my father lodged me in a pit [when I was little], with a nurse to rear me, and one day, there fell in upon us a lion, which tore my shoulder, then left me and occupied himself with the nurse and rent her in pieces; and God vouchsafed me one who brought me forth of the pit.' Then he related to him all that had befallen him, first and last; which when Ibrahim heard, he cried out and said, 'By Allah, this is my very son!' And he said to him, 'Uncover thy shoulder.' So he uncovered it and behold, it was scarred. Then the Khalif summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses: Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, "Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse: . . . . . Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less.. King Shah Bekht and His Vizier Er Rehwan. . . . . She let him taste her honey and wine (183) before his death: This was his last of victual until the Judgment Day.. . . . STORY OF THE KING WHO KNEW THE QUINTESSENCE (204) OF THINGS.. I did as she bade me and when I returned, she said to me, "Sit, so I may relate to thee yonder fellow's case, lest thou be affrighted at that which hath befallen him. Thou must know that I am the Khalif's favourite, nor is there any more in honour with him than I; and I am allowed six nights in each month, wherein I go down [into the city and take up my abode] with my [former] mistress, who reared me; and when I go down thus, I dispose of myself as I will. Now this young man was the son of neighbours of my mistress, when I was a virgin girl. One day, my mistress was [engaged] with the chief [officers] of the palace and I was alone in the house. When the night came on, I went up to the roof, so I might sleep there, and before I was aware, this youth came up from the street and falling upon me, knelt on my breast. He was armed with a poniard and I could not win free of him till he had done away my maidenhead by force; and this sufficed him not, but he must needs disgrace me with all the folk, for, as often as I came down from the palace, he would lie in wait for me by the way and swive me against my will and follow me whithersoever I went. This, then, is my story, and as for thee, thou pleasest me and thy patience pleaseth me and thy good faith and loyal service, and there abideth with me none dearer than thou." Then I lay with her that night and there befell what befell between us till the morning, when she gave me wealth galore and fell to coming to the pavilion six days in every month.. Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning- prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps burning before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!" Ass, the Sharpers, the Money-Changer and the, ii. 41.. . . . . b. The Second Old Man's Story vi. It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistance] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away,

saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter. . . . h. The Serpent-Charmer and his Wife dcxiv. When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Harkening and obedience," answered she and improvising, sang the following verses: When she awoke, she said to the old man, "O elder, hast thou aught of food?" And he answered, "O my lady, I have bread and olives." Quoth she, "That is food fit but for the like of thee. As for me, I will have nought but roast lamb and broths and fat rissoled fowls and stuffed ducks and all manner meats dressed with [pounded nuts and almond-]kernels and sugar." "O my lady," replied the Muezzin, "I never heard of this chapter in the Koran, nor was it revealed unto our lord Mohammed, whom God bless and keep!" (31) She laughed and said, "O elder, the matter is even as thou sayest; but bring me inkhorn and paper." So he brought her what she sought and she wrote a letter and gave it to him, together with a seal-ring from her finger, saying, "Go into the city and enquire for such an one the money-changer and give him this my letter." There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs. . . . My severance to bewail in torment and dismay. . . . 98. The Haunted House in Baghdad dclxxxviii. . . . k. The Eleventh Officer's Story dccccxxxviii. . . . So make me in your morning a delight And set me in your houses, high and low; Then he kept them under guard, and when the morning morrowed, he referred their case to El Hejjaj, who caused bring them before him and enquiring into their affair, found that the first was the son of a barber-surgeon, the second of a [hot] bean-seller and the third of a weaver. So he marvelled at their readiness of speech (82) and said to his session-mates, "Teach your sons deportment; (83) for, by Allah, but for their ready wit, I had smitten off their heads!" . . . 24. The Ten Viziers; or the History of King Azad- bekht and his Son cccccxxv. . . . ? ? ? ? a. The Christian Broker's Story xxv. 93. The Ignorant Man who set up for a Schoolmaster cccccc. Ibrahim and his Son, Story of King, i. 138. . . . ? ? ? ? "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!" Therewithal Aboulhusn cried out at him and said, "O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, 'This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!'" Jaafer received the order [with submission] and answered with ["Harkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him. Therewith Wekhimeh was moved to exceeding delight and drinking off the cup, ordered her twenty dresses of Greek brocade and a tray, wherein were thirty thousand dinars. Then she gave the cup to Queen Shuaaeh, Queen of the Fourth Sea, who took it and said, 'O my lady Tuhfeh, sing to me on the gillyflower.' Quoth she 'Harkening and obedience,' and improvised the following verses: When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air. . . . Ay, and we would have spread our bosoms in thy way, That so thy feet might fare on eyelids, carpet-wise. When I entered the service of this Amir, (88) I had a great repute and every lewd fellow feared me of all mankind, and whenas I rode through the city, all the folk would point at me with their fingers and eyes. It befell one day, as I sat in the house of the prefecture, with my back against a wall, considering in myself, there fell somewhat in my lap, and behold, it was a purse sealed and tied. So I took it in my hand and behold, it had in it a hundred dirhems, (89) but I found not who threw it and I said, "Extolled be the perfection of God, the King of the Kingdoms!" (90) Another day, [as I sat on like wise,] somewhat fell on me and startled me, and behold, it was a purse like the first. So I took it and concealing its affair, made as if I slept, albeit sleep was not with me. EL MAMOUN AND ZUBEIDEH (163). Queen Shuaaeh was moved to exceeding delight and emptying her cup, gave Tuhfeh an hundred thousand dinars. Then arose Iblis (may God curse him!) and said, 'Verily, the dawn gleameth.' Whereupon the folk arose and disappeared, all of them, and there abode not one of them save Tuhfeh, who went forth to the garden and entering the bath, made her ablutions and prayed that which had escaped her of prayers. Then she sat down and when the sun rose, behold, there came up to her near an hundred thousand green birds; the branches of the trees were filled with their multitudes and they warbled in various voices, whilst Tuhfeh marvelled at their fashion. Presently, up came eunuchs, bearing a throne of gold, set with pearls and jewels and jacinths white and red and having four steps of gold, together with many carpets of silk and brocade and Egyptian cloth of silk welted with gold. These latter they spread amiddleward the garden and setting up the throne thereon, perfumed the place with virgin musk and aloes and ambergris.

[Annales de la Socié DMulation \(Agriculture Lettres Et Arts\) de LAin 1879 Vol 12](#)

[The Apostolicity of Trinitarianism or the Testimony of History to the Positive Antiquity and to the Apostolical Inculcation of the Doctrine of the Holy Trinity Vol 2 of 2](#)

[Blick Auf Den Anonymen Reckblick Ein Welcher Fr Einen Vertrauten Kreis in Verhltmiss-Mssig Wenigen Exemplaren Im Monate October 1857 in Wien Erschien](#)

[Oeuvres Completes de Paul Verlaine Vol 4 Les Poetes Maudits Louise Leclerq Les Memoires DUn Veuf Mes Hopitaux Mes Prisons](#)

[The Tales and Miscellaneous Poems](#)

[LIsaria Densa \(Link\) Fries Champignon Parasite Du Hanneton Commun \(Melolontha Vulgaris L\)](#)

[Foundry Practice A Text Book for Molders Students and Apprentices](#)

[Nouveau Traite Sur Les Hemorrhagies de LUterus](#)

[Code Militaire Ou Compilation Des Reglemens Et Ordonnances de Louis XIV Roy de France Et de Navarre Faites Pour Les Gens de Guerre](#)

[Depuis 1651 Jusques a Present](#)

[The British Mycological Society \(Recognosce Notum Ignotum Inspice\) Vol 6 Transactions for the Season 1817 with Two Plates \(One Coloured\) and Numerous Blocks in the Text Part I](#)

[The Coast Review 1893 Vol 45 A Monthly Journal](#)

[The Court and Camp of Don Carlos Being the Results of a Late Tour in the Basque Provinces and Parts of Catalonia Aragon Castile and Estramadura](#)

[Questions Sur Les Privileges Et Hypotheques Saisies Immobiliéres Et Ordres Faisant Suite Au Regime Hypothécaire Vol 2 Contenant La Solution Des Difficultés Qui Se Presentent Habituellement Devant Les Tribunaux Ou Sur Lesquelles LAuteur a Et](#)

[The Entomologists Monthly Magazine 1915 Vol 51 Third Series](#)

[Beitrage Zur Kenntnis Der Flora Der Adulagebirgsgruppe](#)

[Martin LEnfant Trouv Vol 1 of 6 Ou Les MMoires DUn Valet de Chambre](#)

[Bulletin of the National Association of Wool Manufacturers 1910 Vol 40](#)

[Polytechnisches Journal Vol 108 Jahrgang 1848](#)

[The Life of General the Right Honourable Sir David Baird Bart Vol 2 of 2](#)

[An Essay on the Identity and General Resurrection of the Human Body In Which the Evidences in Favour of These Important Subjects Are Considered in Relation Both to Philosophy and Scripture](#)

[MMoires de la Cour DEspagne de 1679 1681](#)

[Grundlage Der Gesamnten Wissenschaftslehre ALS Handschrift Fur Seine Zuhoerer](#)

[The History of the Rebellion in the Year 1745](#)

[Recent Tanker Accidents Hearings Before the Committee on Commerce United States Senate Ninety-Fifth Congress First Session on Recent Tanker Accidents January 11 and 12 1975 Part 1 Serial No 95-4](#)

[The Gas Age Vol 47 January to June 1921](#)

[The Ninth Annual Report of the Commissioner of Health for the Commonwealth of Pennsylvania 1914 Vol 2](#)

[Spreeland Beeskow-Storkow Und Barnim-Teltow](#)

[Records of the Cape Colony Vol 24 From November to the End of December 1825 Copied for the Cape Government from the Manuscript Documents in the Public Record Office London](#)

[Leitfaden Der Hygiene Fur Studirende Arzte Architecten Ingenieure Und Verwaltungsbeamte](#)

[Versuche Uber Die Gereizte Muskel-Und Nervenfasér Vol 2 Nebst Vermuthungen Uber Den Chemischen Process Des Lebens in Der Thier-Und Pflanzenwelt](#)

[The Taunton Directory 1913 Vol 43](#)

[Iliad Books I-XII With an Introduction a Brief Homeric Grammar and Notes](#)

[Dictionary of National Biography Vol 45 Pereira Pockrich](#)

[Acts and Resolves Passed by the General Court of Massachusetts in the Year 1875 Together with the Constitution the Messages of the Governor](#)

[List of the Civil Government Changes of Names of Persons Etc Etc Etc](#)

[The Chemical Warfare Service Organizing for War](#)

[The English Cyclopaedia](#)

[The Inner Life of the Very Reverend Pere Lacordaire O P](#)

[Lectures on Electricity Comprising Galvanism Magnetism Electro-Magnetism Magneto-And Thermo-Electricity](#)

[American Journal of Philology 1901 Vol 22](#)

[Gesammelte Novellen Von Talvj Vol 2 Nebst Einer Auswahl Bisher Ungedruckter Gedichte Und Einer Biographischen Einleitung](#)  
[Nouveaux Memoires de LAcademie de Dijon Pour La Partie Des Sciences Et Arts Premier Semestre 1785](#)  
[Polytechnisches Journal 1847 Vol 106](#)  
[Oeuvres Complites de Charles Nodier Vol 11 Contes En Prose Et En Vers](#)  
[Libanii Opera Vol 3 Orationes XXVI-L](#)  
[Mimoires Du Duc de Luynes Sur La Cour de Louis XV \(1735-1758\) Vol 3 1759-1741](#)  
[LHistoire Des Derniers Pharaons Et Des Premiers Rois de Perse Selon HRodote Vol 2 Tire Des Livres Prophtiques Et de Livre DEsther](#)  
[Oeuvres Completes de Theodore Agrippa DAubigne Vol 3 Publiees Pour La Premiere Fois DAprès Les Manuscrits Originaux](#)  
[Miss Parloas New Cook Book and Marketing Guide Revised Edition](#)  
[Lettres Persanes Vol 1](#)  
[The Art Journal 1885](#)  
[Histoire Naturelle Des LPidopteres Ou Papillons de France Vol 1 Nocturnes](#)  
[Villa Di Chiesa Notizie Storiche](#)  
[Memoirs of a Royal Chaplain 1729-1763 The Correspondence of Edmund Pyle DD Chaplain in Ordinary to George II with Samuel Kerrich Vicar of Dersingham Rector of Wolferton and Rector of West Newton](#)  
[Sketches of Foreign Travel and Life at Sea Vol 2 of 2 Including a Cruise on Board a Man-Of-War as Also a Visit to Spain Portugal the South of France Italy Sicily Malta the Ionian Islands Continental Greece Liberia and Brazil And a Treatise](#)  
[Letters from the Battle-Fields of Paraguay](#)  
[ETudes Tactiques Pour LInstruction Dans Les Camps Zorndorf \(1758\) Austerlitz \(1805\)](#)  
[Oeuvres de M de la Harpe de LAcademie Francaise Vol 5 Litterature Et Critique](#)  
[Connaissance Des Temps Ou Des Mouvements Celestes A LUsage Des Astronomes Et Des Navigateurs Pour LAn 1834](#)  
[Limestones of Southwestern Pennsylvania](#)  
[Modern Hinduism An Account of the Religion and Life of the Hindus in Northern India](#)  
[Ubaldo Et IRiNe Vol 2](#)  
[Gavarni LHomme Et LOeuvre](#)  
[The Poetical Works of Robert Southey Vol 9 of 10 Collected by Himself](#)  
[Allgemeine Pathologie Oder Die Lehre Von Den Ursachen Und Dem Wesen Der Krankheitsprocesse Vol 1 of 3 Die Die Krankheitsursachen](#)  
[Allgemeine Pathologische Aetiologie](#)  
[Wealth and Welfare](#)  
[A Summary of the Powers and Duties of a Justice of the Peace in Scotland in Alphabetical Order With Forms of Proceedings C Comprising a Short View of the Criminal Duty and of the Greater Part of the Civil Duty of Sheriffs and Magistrates of Burghs](#)  
[Biography of Andrew Jackson President of the United States Formerly Major General in the Army of the United States](#)  
[History of Quadrupeds Vol 1](#)  
[Memoires Pour LHistoire Des Sciences Et Des Beaux Arts Octobre 1722](#)  
[The American Ephemeris and Nautical Almanac for the Year 1893](#)  
[Briefe Des Pfalzgrafen Johann Casimir 1582-1586 Vol 2 Mit Verwandten Schriftstucken](#)  
[Faune Malacologique Terrestre Et Fluviatile Des Iles Mascareignes](#)  
[Catalogo Delle Edizioni Romane Di Antonio Blado Asolano Ed Eredi \(1516-1593\) Vol 4 Possedute Dalle Biblioteche Alessandrina Angelica Casanatense Corsiniana E Vallicelliana Di Roma Dalla Biblioteca Vaticana Dallarchivio Di Stato Di Roma E Dallarc](#)  
[Thiitre Complet de Jean Racine Vol 1](#)  
[Neue Monatsschrift Fir Deutschland Historisch-Politischen Inhalts 1831 Vol 36](#)  
[Deutsche Volkswirtschaft Im Neunzehnten Jahrhundert Die](#)  
[The Farmers Magazine 1835](#)  
[Oeuvres Choiesies DAlexis Piron Vol 2 Precedees DUNE Notice Historique Sur Sa Vie Et Des Jugemens de Nos Plus Celebres Critique](#)  
[The Life of Preston B Plumb 1837-1891 United States Senator from Kansas for the Fourteen Years from 1877 to 1891 A Pioneer of the Progressive Movement in America](#)  
[Theoretisch-Praktische Strassenbaukunde](#)  
[Lower-Canada Reports 1856 Vol 6 Decisions Des Tribunau Du Bas-Canada](#)  
[Histoire de la Rvolution Helvtique de 1797 a 1803](#)  
[Trattato Completo DElettricità Teorica E Pratica Con Sperimenti Originali](#)

[Archives Historiques Du Poitou 1895 Vol 25](#)

[Traites de la France Avec Les Pays de LAfrique Du Nord Algerie Tunisie Tripolitaine Maroc](#)

[Leighs New Pocket Road-Book of England and Wales Containing an Account of All the Direct Cross and Rail Roads A Description of Every Principal Town and Remarkable Place With the Curiosities Manufactures Commerce Population Inns C](#)

[Von Der Massenarmut Zur Arbeiterbewegung Demokratie Und Soziale Frage in Der Wiener Revolution Von 1848](#)

[Memoires Pour Servir A LHistoire Litteraire Des Dix-Sept Provinces Des Pays-Bas de la Principaute de Liege Et de Quelques Contrees Voisines Vol 7](#)

[Pulso de Espana El Interviews Politicas Publicadas En Heraldo de Madrid y El Mundo de la Habana](#)

[Zeitschrift Fur Mathematischen Und Naturwissenschaftlichen Unterricht 1880 Vol 10 Ein Organ Fur Methodik Bildungsgehalt Und Organisation Der Exacten Unterrichtsfacher an Gymnasien Realschulen Lehrerseminarien Und Gehobenen Burgerschulen](#)

[Fin Du Repertoire Du Theatre Francais Vol 1 Avec Un Nouveau Choix Des Pieces Des Autres Theatres Comedies En Prose](#)

[Memoires de la Societe Archeologique de LOrleanais Vol 9](#)

[Histoire de la Peinture Flamande Depuis Ses Debuts Jusquen 1864 Vol 9](#)

[Pharmaceutische Centralhalle Fur Deutschland 1865 Vol 6](#)

[Bastille Devoilee Ou Recueil de Pieces Authentiques Pour Servir a Son Histoire La](#)

[Fallos de la Suprema Corte de Justicia Nacional Con La Relacion de Sus Respectivas Causas Vol 6 Cuarta Serie Que Principia Con El Ano 1893](#)

[Constituciones Politicas de Los Estados de la Republica Mexicana Vol 1](#)

[Memoires DUn Officier Aux Gardes Francaises \(1789-1793\)](#)

[Guide Des Corps Des Marchands Et Des Communautes Des Arts Et Metiers Tant de la Ville Et Fauxbourgs de Paris Que Du Royaume Contenant En Forme de Dictionnaire LOrigine Historique de Chaque Corps Ou Abrege de Leurs Statuts La Maniere Dont Ils](#)

---